

Issues Related to *Al-Mawlid an-Nabawî* (The Prophetic Birthday)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh, the Most Beneficent, the Most Merciful

Introduction

With the alleged birthday of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, drawing near, there are a number of issues that every Muslim must know about what is referred to as “*Al-Mawlid an-Nabawi*” or “*Al-Mawlid ash-Sharîf*”. In addition to the broad points related to the celebration of the *Mawlid* that I will discuss with this article, I have also discussed the specific evidence used to sanction the *Mawlid* in a companion piece to this article, entitled “*Discussing the Arguments Used By Those Who Permit the Mawlid (Celebration of the Birthday of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)*”.

We Don't Know When the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Was Born

There is an overabundance of opinions concerning when the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was born, and they range from being “*Dha’îf* (weak)” to completely baseless. And they range from some attributed to Companions all the way down to some claimed by modern day astronomers. Below is a short summary of these opinions, and I have limited the list to ten of the opinions that have been narrated:

1. The second of *Rabi’ al-Awwal*. This was mentioned by Ibn Sa’d,¹ Ibn Sayyid an-Nâs,² Ibn Kathîr,³ attributing it to Ibn ‘Abdil-Barr in “*Al-Istî’âb*”, Al-Ya’qûbî,⁴ and Ibn al-Jawzî attributed it to the majority,⁵ and many others. And narrated by Al-Wâqidî from Abû Ma’shar Nujayh Ibn ‘Abdir-Rahmân al-Madanî. Abû Ma’shar is “*Dha’îf*”, as declared so by Abû Dâwûd and Ad-Dâraqutnî.⁶
2. The eighth of *Rabi’ al-Awwal*. This was narrated by Mâlik, ‘Aqîl, Yûnus Ibn Yazîd and others from Az-Zuhîr from Muhammad Ibn Jubayr Ibn Mut’im. It was mentioned by Ibn ‘Abdil-Barr⁷ and many others. Ibn Hajar al-Haytamî mentioned that there is a consensus from the historians that this is the correct date.⁸ Al-Qastalânî claimed that it is the opinion of the majority.⁹

¹ “*At-Tabaqât al-Kubrâ*”, 1/101

² “*Uyûn al-Athar*”, 1/79

³ “*Al-Bidâyah wan-Nihâyah*”, Vol. 2/260

⁴ “*At-Târîkh*”, Vol. 2/7

⁵ “*Al-Muntathim*”, Vol. 2/245

⁶ Look to “*Tah’thîb at-Tahtîb*”, Vol. 10/419.

⁷ “*Al-Istî’âb*”, Vol. 1/31

⁸ “*Sharh Matn al-Hamziyyah*”, pg. 26

⁹ “*Al-Mawâhib al-Ladaniyyah*”, Vol. 1/140-141

3. The tenth of *Rabi'* al-Awwal. Ibn Kathîr mentioned it from Ibn 'Asâkir.¹⁰ It was also mentioned by Ibn Sa'd¹¹ and others. However in this chain there is Muhammad Ibn 'Umar Ibn Wâqid al-Laythî who is "Matrûk", Is'hâq Ibn Abî Farqah who is "Matrûk" and Abû Bakr Ibn 'Abdillâh who is accused of fabricating *Ahâdîth*.¹²
4. The eleventh of *Rabi'* al-Awwal. Mentioned by Ibn al-Jawzî¹³ without any chain.
5. The eighteenth of *Rabi'* al-Awwal. Ibn Kathîr attributed it to the majority.¹⁴
6. The twelfth of *Ramadhân*. This was mentioned by Ibn al-Kalbî, as was mentioned by Ibn Hajar, and he said it is "Shâth".¹⁵ This is based on a *Hadîth* that Ath-Thahabî declared as "Sâqit".¹⁶
7. In *Rabi'* al-Âkhar. This was mentioned by Al-Qastalânî without any chain and with the phrasing of uncertainty.¹⁷
8. The Day of the Elephant. Narrated by Al-Hâkim¹⁸ and Ath-Thahabî mentioned it as well,¹⁹ and he weakened this opinion.²⁰
9. The first Monday of *Rabi'* al-Awwal. Mentioned by Ibn 'Abdil-Barr²¹ and Ibn Sayyid an-Nâs with the phrase of uncertainty.²²
10. The Twelfth of *Rabi'* al-Awwal. This was taken by Ibn Is'hâq,²³ Ibn Hibbân,²⁴ Ibn Khaldûn,²⁵ Ibn Sayyid an-Nâs,²⁶ and others. And all of the narrations of this date are weak or extremely weak.²⁷

The Celebrating of the *Mawlid* Was Invented By the *Fâtimiyah* of Banî 'Ubayd in Egypt

¹⁰ "Al-Bidâyah wan-Nihâyah", Vol. 2/260

¹¹ "At-Tabaqât al-Kubrâ", Vol. 1/100

¹² Look to "At-Taqrîb", (#7,973)

¹³ "Al-Muntatham", Vol. 2/245

¹⁴ "Al-Bidâyah wan-Nihâyah", Vol. 2/260

¹⁵ "Fat'h al-Bâri'", Vol. 7/164

¹⁶ "As-Sîrah an-Nabawiyah", pg. 25

¹⁷ "Al-Mawâhib", Vol. 1/140

¹⁸ "Al-Mustadrak 'Alas-Sâhihayn", 2/603

¹⁹ "As-Sîrah an-Nabawiyah", pg. 25

²⁰ "Mukhtasar al-Mustadrak", Vol. 2/1057

²¹ "Al-Istî'âb", Vol. 1/30

²² "Uyûn al-Athar", Vol. 1/79

²³ "As-Sîrah an-Nabawiyah", Vol. 1/158

²⁴ "Ath-Thuqât", Vol. 1/14-15

²⁵ "At-Târîkh", Vol. 2/394

²⁶ "Uyûn al-Athar", Vol. 1/79

²⁷ Look to "Mawsû'at Nadhrat an-Nâ'im", Vol. 1/40.

The historian Muhammad Ibn Yûsuf as-Sâlihî (d. 943 H.) mentioned from *Imâm As-Sakhâwî* (d. 902 H.) that he said: “Performing *Al-Mawlid ash-Sharîf* was not narrated from any of the Righteous predecessors in the three virtuous generations. Rather it only took place after that.”²⁸

And the historian Ahmad Ibn ‘Alî al-Miqrîzî (d. 845 H.) said: “And the *Fâtimî Khulafâ’* had celebrations and festivals all year round. And they were the festivals of the new year, the festivals of the beginning of the year, the Day of ‘Âshûrâ’, the birthday of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the birthday of ‘Alî Ibn Abî Tâlib, رَضِيَ اللَّهُ عَنْهُ, the birthday of Al-Hasan and Al-Husayn, عَلَيْهِمَا السَّلَامُ, the birthday of Fâtimah az-Zahrâ’, عَلَيْهَا السَّلَامُ...” and he continued on.²⁹

And this is what is well known: that the first people to celebrate the *Mawlid* were the *Fâtimiyah* in Egypt. This was mentioned also by Al-Qalqashandî,³⁰ As-Sandûbî,³¹ many more.

It is Not a *Bid’ah Hasanah* (Good Innovation)

Some claim that while this was not known amongst the *Salaf*, it is considered a good innovation, and they use the statements of some scholars claiming that it is such. However, let us look at this matter in detail:

On the authority of Jâbir Ibn ‘Abdillâh, that the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

”فِإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرَ الْهَدِيٍّ هَدِيُّ مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ بَدْعَةٍ ضَلَالٌ.”

“As indeed, the best speech is the Speech of Allâh, and the best guidance is the guidance of Muhammad. And the worst of matters are those which are invented, and every *Bid’ah* is a misguidance.”³²

And on the authority of Al-‘Irbâdh Ibn Sâriyah, that the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

”وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فِإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالٌ.”

“And avoid the newly invented matters, because every newly invented matter is a *Bid’ah*, and every *Bid’ah* is a misguidance.”³³

And the Companion Mu’âth Ibn Jabal, رَضِيَ اللَّهُ عَنْهُ, said:

²⁸ “Subul al-Hudâ war-Rashâd”, Vol. 1/439

²⁹ “Al-Khitat”, Vol. 1/490

³⁰ “Subh al-Ashâ’”, Vol. 3/498

³¹ “Târîkh al-Ihtifâl Bil-Mawlid an-Nabawi”, pg. 69

³² Narrated by Muslim in his “Sahîh”, (#867)

³³ Narrated by At-Tirmithî, and he said, “*Hasan Sahîh*”. Also declared authentic by Ibn Taymiyyah in “*Majmû’ Al-Fatwâwâ*”, Vol. 20/309, by Ash-Shawkânî in “*Al-Fat’h Ar-Rabbâni*”, Vol. 5/2229, and by Al-Albânî in “*Islâh Al-Masâjid*”, 83 and Ibn Hibbân narrated it in his “*Sahîh*”, (#2,870). Ibn al-Qayyim declared it “*Hasan*” in “*I’lâm al-Muwaqqi’în*”, Vol. 4/119, as did Al-Wâdi’î in “*Al-Fatâwâ al-Hadîthiyyah*”, Vol. 1/423

فَإِنَّمَا ابْتَدَأْتُمْ وَمَا ابْتَدَأْتُمْ صَلَالَةً".

"And beware of that which has been innovated, as indeed, whatever is innovated is misguidance." ³⁴

And Companion 'Abdullâh Ibn 'Umar Ibn al-Khattâb, رضي الله عنهمما, said:

كُلُّ بِدْعَةٍ ضَلَالٌ وَإِنَّ رَآهَا النَّاسُ حَسَنَةً.

"Every *Bid'ah* is a misguidance, even if the people see it as good." ³⁵

Imâm Mâlik (d. 179 H.) said: "Whoever innovates a *Bid'ah* in *Islâm* and believes it is good, then he is claiming that Muhammad, ﷺ, betrayed the Message, because Allâh says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَّتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتُ لَكُمُ الْإِسْلَامَ دِينَكُمْ

﴿This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you *Islâm* as your religion.﴾

So whatever was not from the religion that day would not be of the religion today." ³⁶

Imâm Ahmad Ibn Hanbal (d. 241 H.) stated: "The fundamentals of the *Sunnah* in our opinion are to hold to that which the Companions of the Messenger of Allâh, ﷺ, were upon, to follow them and to abandon *Bid'ah*. And every *Bid'ah* is a misguidance." ³⁷

And concerning dividing *Bid'ah* into *Wâjib*, *Mandûb*, *Mubâh*, *Makrûh* and *Muharram*, *Imâm ash-Shâtibî* (d. 790 H.) said, "Indeed, this categorization is an invented matter, which no *Shar'î* evidence indicates." ³⁸

Ibn Rajab al-Hanbalî (d. 795 H.) said, "As for what has taken place in the words of the *Salaf* from the considering of some of *Bid'ahs* to be good, then that is only from the linguistic *Bid'ahs*, not the *Shar'î*-based ones." ³⁹

And what is meant by linguistic *Bid'ah* is something that was started and/or revived based upon clear *Islâmic* Textual evidence.

³⁴ Narrated by Abû Dâwûd in his "Sunan", (#4,611) and it was authenticated by Al-Albânî in "Sahîh Sunan Abî Dâwûd", (#4,611)

³⁵ Narrated by Al-Lâlakâ'î in "Sharh I'tiqâd Ahl As-Sunnah", Vol. 1/92. This Athar was authenticated by Al-Albânî in "Ahkâm Al-Janâ'iz", 258 and in "Islâh Al-Masâjid", 13

³⁶ "Al-I'tisâm", Vol. 1/49

³⁷ "Thamm at-Ta'wîl", pg. 32, by Ibn Qudâmah al-Maqdisî

³⁸ "Al-I'tisâm", Vol. 1/191

³⁹ "Jâmi' Al-'Ulûmi Wal-Hikam", Hadîth #28/pg. 233

It is an imitation of the Christians in their celebrating what they claim to be the birthday of the Messenger ‘Isâ Ibn Maryam, ﷺ

It is a clear form of imitating non-Muslims in their actions that they themselves are known for.

‘Abdullâh Ibn ‘Umar Ibn al-Khattâb, رضي الله عنهما, narrated that the Messenger of Allâh, ﷺ, said:

"وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ."

"And whoever imitates a people, he is from them." ⁴⁰

And ‘Abdullâh Ibn ‘Amr Ibn al-‘Âs, رضي الله عنهما, said:

"مَنْ بَنَى بِلَادَ الْأَعَاجِمِ وَصَنَعَ نَيْرُوزَهُمْ وَمَهْرَجَانَهُمْ وَتَشَبَّهَ بِهِمْ حَتَّى يَمُوتَ وَهُوَ كَذَلِكَ حُشِّرَ مَعَهُمْ يَوْمَ الْقِيَامَةِ."

"Whoever lives in the land of the non-Arabs, participates in their *Nayrûz* (Persian New Year) and their *Mahrajân* (Vernal equinox celebration), and imitates them until he dies while in that state, he will be resurrected with them on the Day of Resurrection." ⁴¹

And the *Sunnah* is filled with evidences forbidding imitating the disbelievers.

Celebrations Are Specifically Legislated Acts of Worship in *Islâm*

Celebrations are matters which are legislated as an act of worship, not a matter of worldly customs. This is evident in the *Hadîth* of ‘Â’ishah, رضي الله عنها, in which the Prophet, ﷺ, said about the Day of *Al-Fitr* or the Day of *Al-Adh’hâ*:

"إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا"

"Verily, every people has its celebration and verily this is our celebration." ⁴²

Ibn Taymiyyah (d. 728 H.) stated in his explanation of this *Hadîth*: "This is evidence in a number of ways: One of them is that his, ﷺ's statement: "Verily, every people has its

⁴⁰ Narrated by Ahmad in his "Musnad" Vol. 2/50 and Abû Dâwûd in his "Sunan", (#4,031). This was declared "Sahîh" by Ibn Hibbân as mentioned in "Bulûgh al-Marâm", (#437), Al-‘Irâqî in his *Takhrîj of "Ihyâ' Ulûm ad-Dîn"*, Vol. 1/359, Al-Bahûtî in "Kashâf al-Qinâ", Vol. 1/286 and others. It was also declared "Jâyyid" by Ibn Taymiyyah in "Majmû' al-Fatâwâ", Vol. 25/331 and "Hasan" by Al-‘Asqalânî in "Fat'h al-Bârî", Vol. 10/282 and As-Suyûtî in "Al-Jâmi' as-Saghîr", (#8,593). Although there is some dispute concerning the authenticity of this *Hadîth*, it comes from ‘Abdullâh Ibn ‘Umar through two paths: one in the books mentioned above and the second by At-Tahâwî in "Sharh Mushkil al-Athâr" (#231). It also comes by the way of Anas Ibn Mâlik in *Marfû'* form in "Akhbâr Asbahân" Vol. 1/129, and a number of other *Sahâbah*. And our *Shaykh* Sulaymân Ibn Nâsir al-Alwân stated that it is "Hasan".

⁴¹ Narrated by Al-Bayhaqî in his "Sunan", (#18,642). It was declared "Sahîh" by Ibn Taymiyyah in "Iqtidâhâ as-Sirât al-Mustaqîm Mukhâlafati Ahl al-Jahîm", pg. 233 as well as Ibn al-Qayyim in "Ahkâm Ahl ath-Thimmah", Vol. 3/1248.

⁴² Narrated by Al-Bukhârî (#952 and #3,931) and Muslim (#892).

celebration and verily this is our celebration." Indeed this necessitates each people being unique in their specific *'Id*. As He, سُبْحَانَهُ, said:

﴿وَلِكُلٍّ وِجْهٌ هُوَ مُوَلَّهَا﴾

﴿And for every nation there is a direction to which they face (in their prayers).﴾⁴³

And He, تعالى, said:

﴿إِلَّا جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا اجْمَعُوا﴾

﴿To each among you, We have prescribed a law and a clear way.﴾⁴⁴

This necessitates each people being unique in their specific direction to face as well as their prescribed law. So if the Jews have an *'Id* and the Christians have an *'Id* which is specific to them, we do not share it with them just as we do not share their direction of facing in prayer nor their prescribed law. And based upon this as well we would not allow them to share our *'Id* with us." ⁴⁵

Also, it has come on the authority of Anas Ibn Mâlik, رضي الله عنه, who said:

عَنْ أَنَسٍ قَالَ: قَدِيمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فَقَالَ: "مَا هَذَا نَيْمَانٌ؟" قَالُوا: "كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ". فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْأَصْحَى وَيَوْمَ الْفُطْرِ".

"When the Messenger of Allâh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, came to Al-Madînah, they had two days when they would play. So he said: "What are these two days?" They said: "We used to play on them during the *Jâhilîyyah*." So the Messenger of Allâh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said: "Allâh has given you instead of them two days that are better than them: the Day of *al-Adh'âh* and the Day of *al-Fitr*." ⁴⁶

Ibn Taymiyyah, رحمه الله, stated in his explanation of this *Hadîth*: "The way this is used as evidence is that the two days in *Jâhilîyyah* were not upheld by the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, nor did he leave them to play during them as they customarily did. Instead he said: 'He has given you two different days in their place.' And something replacing something else necessitates abandoning

⁴³ *Sûrat al-Baqarah*, 148

⁴⁴ *Sûrat al-Mâ'idah*, 48

⁴⁵ "Iqtidhâ' as-Sirât al-Mustaqîm Mukhâlafati Ahl al-Jahîm", pg. 227.

⁴⁶ Narrated by Abû Dâwûd (#1,134). It was declared "Sahîh" by An-Nawawî in "Khulâsat al-Ahkâm Fî Muhiimmât as-Sunani Wa Qawâ'id al-Islâm", Vol. 2/819, Ibn Hajar al-'Asqalânî in "Bulûgh al-Marâm Min Adillat al-Ahkâm", (#138) and elsewhere, As-San'âni in "Al-'Uddah", Vol. 2/540 and Al-Albânî in "Sahîh Sunan Abî Dâwûd", (#1,134). And Ibn Taymiyyah also declared it authentic according to the conditions of Muslim in "Iqtidhâ' as-Sirât al-Mustaqîm Mukhâlafati Ahl al-Jahîm", pg. 219.

what has been replaced. This is because it is not possible for the replacement and the replaced to be joined together at once.”⁴⁷

Shaykh al-Islâm Ibn Taymiyyah, رحمه الله، also said: “Celebrations are part of the *Sharî’ah*, the clear way and the ritual acts of worship about which Allâh, سبحانه وتعالى، said:

﴿لَكُلٌّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا حِجَّةٌ﴾

﴿To each among you, We have prescribed a law and a clear way.﴾⁴⁸

And He said:

﴿لَكُلٌّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ﴾

﴿For every nation We have ordained religious ceremonies which they must follow.﴾⁴⁹

...like the *Qiblah*, *Salât* and fasting. So there is no difference between their participation in the celebrations and their participation in all other rituals. So conforming in full with a celebration is conforming to *kufr*, and conforming to some of its branches is conforming in with some of the branches of *kufr*.

Indeed, celebrations are one of the most unique features that distinguish various legislations and among their most prominent symbols, so conforming to them is conforming to the most characteristic legislations of *kufr* and most prominent of its symbols. And there is no doubt that conforming to this may lead to complete *kufr*.

As for its most basic ruling, then at the very least, it is an act of disobedience. This was indicated by the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, when he said: “Verily, every people has its celebration and verily this is our celebration.”⁵⁰ And this is worse than participating with them in wearing the *Zinâr*⁵¹ and its likes from their symbols, as those are manmade symbols which are not from the religion, rather the purpose behind them is simply to distinguish between the Muslim and the *kâfir*. As for the celebrations and (religious) rituals, this is part of the religion which is cursed along with its followers, so joining in with it is joining in with something that is a cause of incurring the wrath and punishment of Allâh.”⁵²

So we see that the same address was used for *Îds* as was used for the *Qiblah* of the Muslims. Therefore, *Îds* are at the same level of the *Qiblah*, in that we cannot add, subtract or change anything regarding them within our religion.

⁴⁷ “*Iqtidhâ’ as-Sirât al-Mustaqqîm Mukhâlafati Ahl al-Jahîm*”, pg. 219.

⁴⁸ *Sûrat al-Mâ’idah*, 48

⁴⁹ *Sûrat al-Hajj*, 67

⁵⁰ Narrated by Al-Bukhârî (#952 and #3,931) and Muslim (#892).

⁵¹ This was a type of clothing that was specified as specific to *Ahl ath-Thimmah*

⁵² “*Iqtidhâ’ as-Sirât al-Mustaqqîm Mukhâlafati Ahl al-Jahîm*”, pg. 241.

An Short List of Statements of the Scholars Concerning Celebrating the *Mawlid*

Tâj ad-Dîn Al-Fâkahânî (d. 734 H.) said: “I do not know any basis for this *Mawlid* in the Book nor the *Sunnah*. And performing it is not narrated from anyone from the Scholars of the *Ummah*, who are the leaders in the religion and who hold steadfast to the narrations of the earlier ones (i.e. predecessors). Rather, it is a *Bid’ah* that was innovated by the useless, and it is the personal desire which the gluttons took advantage of. The evidence for this is that if we were to try to apply the five rulings to it, then we would say: it is either *Wâjib*, *Mandûb*, *Mubâh*, *Makrûh* or *Muharram*. And it is not *Wâjib* according to consensus. Nor is it *Mandûb*, because the reality of the *Mandûb* is that which the *Shara’* has requested (from us) but did not place any blame on the one who does not do it. And this is something that the *Shara’* did not give permission for, nor did any of the *Sahâbah* perform it, nor did the *Tâbi’în*, nor did any religiously committed scholars, as far as I know. And this is my answer if I am asked about it in front of Allâh. And it is not possible that it is *Mubâh*, as innovating in the religion is not *Mubâh* according to the consensus of the Muslims. So nothing is left except that it is *Makrûh* or *Muharram53*

Ibn al-Hâj al-Mâlikî (d. 737 H.) stated: “Then if it is free from it (i.e. matters that are Harâm in and of themselves), and he only makes food, and intends with the *Mawlid*, and invites the brothers, and it is free from what has been mentioned earlier, then it is a *Bid’ah* by the intention itself alone. Because that is an addition to the religion; not from the actions of the *Salaf* who have passed. And following the *Salaf* is more deserving, rather, it is more obligatory, than adding an intention to the religion which they did not have. Because they were the people who were most severe in following the *Sunnah* of the Messenger of Allâh, ﷺ, and glorifying of him and his *Sunnah*, ﷺ, and they were at the forefront in rushing to that. And it is not narrated from any of them that he had an intention for the *Mawlid*, and we are followers of them, so we are sufficed by that which sufficed them.”⁵⁴

And he said: “And out of piety, some of them turned away from this by reading, in place of that, “Al-Bukhârî” or something else. So, even if reading *Hadîth* is, in and of itself, from the greatest means of becoming nearer (to Allâh), and acts of worship, and there is great blessings and much goodness in it, but this is if it is done with the conditions that make it valid in the correct *Shar’î* way; not if it is done with the intention of the *Mawlid*. Do you not see that the *Salât* is from the greatest things that brings one nearer to Allâh, تَعَالَى, but despite this, if someone did in in other that the legislated time, then it would be something blameworthy and contrary (to the *Shar’îah*). So if the *Salât* is at this level, then what do you think about something other than it?”⁵⁵

Ash-Shâtibî (d. 790 H.) stated: “So it is well known that the establishment of the *Mawlid* upon the description that is commonly known amongst the people is an innovated *Bid’ah*, and every

⁵³ “Al-Mawrid Fî ’Amalil-Mawlid”, pg. 20-21.

⁵⁴ “Al-Madkhal”, Vol. 2/10

⁵⁵ “Al-Madkhal”, Vol. 2/25

Bid'ah is a *Dhalâlah* (misguidance). So spending to establish a *Bid'ah* is not allowed, and it being left in one's will is not implemented, rather it is obligatory upon the judge to annul it.”⁵⁶

Abû 'Abdillâh Muhammad al-Haffâr al-Mâlikî (d. 811 H.) said: “The night of the *Mawlid*; The Righteous *Salaf* did not used to gather on it for worship, nor would they do anything extra on it than the rest of the nights of the year. This is because the Prophet is not glorified except in the way that it has been legislated to glorify him.”⁵⁷

Abû Zur'ah Ahmad Ibn 'Abdir-Rahîm ash-Shâfi'i (d. 826 H.) said: “We do not know it from the *Salaf*, even if it is by giving food.”⁵⁸

Muhammad Ibn 'Alî ash-Shawkânî (d. 1250 H.) said: “Until now, I have not found evidence which indicates its confirmation from the Book, nor the *Sunnah*, nor *Ijmâ'*, nor *Qiyâs*, nor something to be used as an argument. Rather, the Muslims formed consensus that it was not present in the era of the best of generations, nor those who came after them, nor those who came after them.”⁵⁹

Conclusion

These are some of the more important issues that should be known about the celebration of the *Mawlid*. As can be seen, this celebration was started by a group of apostates (the *Fâtimiyah*) in imitation of disbelievers (the Christians). So on top of the lack of evidence to sanction the celebration of the *Mawlid* (as discussed in the companion piece to this article), there are also many reasons that would support the prohibition of such celebrations. And Allâh Knows Best.

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⁵⁶ “*Fatâwâ ash-Shâtibî*”, pg. 203-204

⁵⁷ “*Al-Mî'yâr al-Mu'arrab wal-Jâmi' al-Mugharrab*”, Vol. 99-101.

⁵⁸ “*Tashnif al-Âthâن*”, pg. 136.

⁵⁹ “*Al-Fat'h ar-Rabbâni*”, Vol. 2/1087